Magazine of Majlis Ansarullah UK

ANSARUDDIN

Mar - Apr 2007 Vol.4 No.2 Amaan - Shahadat 1386



'I SHALL CARRY THY MESSAGE TO THE ENDS OF THE EARTH'

مجلس انصاراللہ یو.کے. کا علمی تعلیمی و تربیتی مجلہ

انصار الدین

امان-شہادت 1386 جلد 4 ، نمبر 2
مارچ-اپریل 2007

''اے عرب کے شریف النفس اور عالی نسب لوگو!

میں قلب وروح سے آپ کے ساتھ ہوں ۔ مجھے میرے ربّ نے عربوں کے بارے میں بشارت دی ہے اور الہاماً فرمایا ہے کہ مَیں اُن کی مدد کروں اور انہیں ان کا سیدھا راستہ دکھاؤں اور ان کے معاملات کی اصلاح کروں اور اس کام کی انجام دہی میں مجھے آپ لوگ انشاء اللہ تعالیٰ کامیاب وکامران پائیں گے ۔ اے عزیزو! اللہ تبارک وتعالیٰ نے اسلام کی تائید اور اس کی تجدید کے لئے مجھ پر اپنی خاص تجلیات فرمائی ہیں اور مجھ پر اپنی برکات کی بارش برسائی ہے اور مجھ پر قسم ہاقسم کے انعامات کئے ہیں اور مجھے اسلام اور نبی کریم ﷺ کی اُمت کی بدحالی کے وقت میں اپنے خاص فضلوں اور فتوحات اور تائیدات کی بشارت دی ہے ۔ پس اے عرب قوم! میں نے چاہا کہ تم لوگوں کو بھی ان نعمتوں میں شامل کروں ۔ مَیں اس دن کا شدت سے منتظر تھا ۔ پس کیا تم خدائے ربّ العالمین کی خاطر میرا ساتھ دینے کیلئے تیار ہو؟''

(ترجمہ از عربی حمامۃ البشریٰ روحانی خزائن جلد 7 صفحہ 182-183 مطبوعہ لندن)

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Majlis Ansarullah Pledge

اَشْهَدُ اَنْ لَّا اِلٰهَ اِلَّا اللّٰهُ وَحْدَهُ لَا شَرِيْكَ لَهُ وَ اَشْهَدُ اَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُوْلُهُ

I bear witness that there is none worthy of worship except Allah. He is One and has no partner and I bear witness that Muhammad is His Servant and Messenger.

I solemnly pledge that I shall endeavour throughout my life for the propagation and consolidation of Ahmadiyyat in Islam and shall stand guard in defence of the institution of Khilafat. I shall not hesitate to offer any sacrifice in this regard. Moreover, I shall exhort my children to always remain dedicated and devoted to Khilafat. Insha Allah.

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Editorial

Has slavery been abolished?

In the history of slavery, the year 2007 stands as an important milestone as the second centenary of the abolishment of slavery is being celebrated. About 200 years ago, most of the countries of the world passed the resolution to abolish slavery and agreed that it was a dark and heinous chapter in human history. It was also agreed that no country, under any circumstances, would permit any individual, organisation or government to practice slavery.

Today, 200 years have passed and it is still being debated whether the civilised countries should apologise for their contribution to the perpetuation of slavery and seek pardon from those nations whose citizens died in their millions during abduction and sea travel and those who served as slaves generation after generation. One shivers while studying the history of slavery and at how humans inflicted torture and committed atrocities towards their fellow human beings.

It is hard to believe how people from civilised nations were responsible for such horrible cruelties and how they treated slaves as a sub-human species. It is also astonishing to see how these civilised nations are boldly refusing to extend their apology for their crimes against humanity. The only reason that comes to mind is that although they have accepted the resolution to abolish slavery, psychologically they still consider people from the developing countries as their slaves.

Various movements and organisations which contributed to the abolishment of slavery deserve great respect. They were able to abolish the 'personal slavery and close this dark and horrible chapter in human history when the freedom of millions was snatched and they were treated worse than animals. Has slavery been totally abolished from this world? This is a question to which the answer is definitely 'no . It is true that 'personal slavery has been abolished but various other forms of slavery are still in practice. Not only third world countries but developed countries also are involved in child labour, sexual and many other forms of slavery. One is astonished when studying the types of slavery in practice and available statistics.

"Economic slavery' is still another heinous form of slavery which is being imposed on developing countries by the so-called 'developed and 'civilised nations. The arm-twisting tactics which are being used to compel poor countries to accept the demands of developed countries and the threat of economical sanctions leaves no country able to exercise free will. The greatest threat to world peace is from those so-called civilised and developed nations which have made many nations their "economic slaves.'

Another absurdity comes to light when religious leaders from these civilised countries claim that Islam condones slavery. It is a clear and brutal violation of the truth. Their own religious books and teachings clearly guided them to practice slavery and even their own religious leaders and churches kept slaves. On the contrary, the Holy Qur an does not contain a single verse which condones slavery.

The Holy Qur an repeatedly admonishes mankind to free slaves and treat them as one s own brothers. It was only about 250 years ago that movements to abolish slavery were started. On the other hand, Islam abolished slavery 1,500 years ago. Before he was raised to the status of Prophet, the Holy Prophet (pbuh) freed all the slaves when he got married, as his wife had many. Study of the teachings and of the Holy Prophet s (pbuh) personal practice will lead even the most biased person to declare that the first noble person to start the movement against slavery, was the great benefactor of humanity, Muhammad, the Holy Prophet (pbuh) of Islam.

Darsul Qur an

The Era of the Promised Messiah

In the name of Allah the Gracious, the Merciful.
When the sun is wrapped up.
And when the stars are obscured.
And when the mountains are made to move.
And when the she-camels, ten months with young, are abandoned.
And when the beasts are gathered together.
And when the seas are made to flow forth one into other.
And when the girl-child buried alive is questioned about, for what crime was she killed?
And when books are spread abroad.
And when the heaven is laid bare.
(Sura Al-Takwir, 81:1-12)

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ۝١
إِذَا الشَّمْسُ كُوِّرَتْ ۝٢
وَإِذَا النُّجُومُ انْكَدَرَتْ ۝٣
وَإِذَا الْجِبَالُ سُيِّرَتْ ۝٤
وَإِذَا الْعِشَارُ عُطِّلَتْ ۝٥
وَإِذَا الْوُحُوشُ حُشِرَتْ ۝٦
وَإِذَا الْبِحَارُ سُجِّرَتْ ۝٧
وَإِذَا النُّفُوسُ زُوِّجَتْ ۝٨
وَإِذَا الْمَوْءُودَةُ سُئِلَتْ ۝٩
بِأَيِّ ذَنْبٍ قُتِلَتْ ۝١٠
وَإِذَا الصُّحُفُ نُشِرَتْ ۝١١
وَإِذَا السَّمَاءُ كُشِطَتْ ۝١٢

It is generally said that this Sura deals with the resurrection, when the laws and processes of nature as we know them, will cease to operate. But this does not appear to be plausible, the whole trend and tenor of the Sura speaks so patently of the conditions which obtain in the physical world that some of the verses will lose all sense if they were taken as referring to the final resurrection. The Sura speaks of the great changes that have taken place in the material world and in human life since the time of the Holy Prophet (pbuh), particularly in our own time. The Sura thus makes a special reference to the present era - the era of the Promised Messiah.

The Holy Prophet (pbuh) is described in the Holy Qur'an as the bright sun. The verse may mean that there will be spiritual darkness all aver the world - the light of the spiritual sun having become dim. This may also be a reference to the eclipse of sun and the moon at the time of the Promised Messiah. The light of stars will be obscured means that people will not follow the footsteps of the Companions of the Holy Prophet (pbuh). It may also point out that the religious leaders will become corrupt and will cease to exercise any influence.

The mountains will be blown away by dynamite and roads will be made through them. It may also mean that the men of great authority will be expelled from their own countries. The next verse contains a reference to the fact that camels will be replaced by better and swifter means of transport like trains, cars and airplanes etc. It will also happen that animals will be kept in zoos or when primitive people will be settled in organised civil communities.

It was prophesised that the waters of rivers will be drained away for irrigation and other purposes, the rivers will be linked up together for these purposes; when the large oceans will be joined together by means of canals. At the time of the Promised Messiah the means of transport and communication will become so developed and intercourse between people living in far off lands will become so easy and frequent as to make them unite into one people.

The burying alive of girls will be declared a capital crime. This is manifested in our times by laws protecting the rights of children and prevention of cruelty towards them.

In the next verse a reference is made to the fact that at the time of the Promised Messiah printing presses will be established to produce a vast circulation of newspapers, journals, and books, etc. It also points out that new means of spread of knowledge will appear as we see in the form of internet and other such new devices.

In the next verse a reference is made to the vast strides that the science of astronomy has made in the later days. The advances made in this branch of science have startled the world. Man has landed on the moon and so many new satellites have been discovered. The verse also signifies that with the advent of the Promised Messiah the doors of spiritual sciences will be thrown wide open.

Dars-ul-Hadith

Prohibition of Cruelty

Ibn Umar relates that the Holy Prophet said: A woman was tormented on account of a cat which she had shut up till it died. On that account she entered the Fire. She did not give it to eat or drink when she shut it up, nor did she leave it free to pick up its nourishment from among the rodents and insects of the earth (Bokhari and Muslim).

Ibn Umar relates that he passed by some Quraish youths who were shooting arrows at a bird they had tied down, having made a bargain with the owner of the bird that he should have every arrow of theirs that missed. When they saw Ibn Umar they dispersed. Ibn Umar said: Who has done this? May Allah's curse be upon him who has done this. The Holy Prophet has cursed him who makes a target of a living thing (Bokhari and Muslim).

Anas relates that the Holy Prophet forbade an animal being made a target (Bokhari and Muslim).

Abu Ali Su'ud ibn Muqrin relates: I was one of seven Bani Muqrin and between us we had only one maid servant. The youngest of us happened to slap her and the Holy Prophet commanded that she should be set free (Muslim).

Abu Mas'ud Badri relates: I was striking a slave with a whip when I heard a voice from behind me: Beware Abu Mas'ud. I had been so upset that I did not recognise the voice till the person drew near and I discovered it was the Holy Prophet and he was saying: Beware Abu Mas'ud, Allah has more power over you than you have over this slave; and I responded: I shall never strike a slave again. Another version is: The whip fell from my hand in awe of the Holy Prophet. Another version is: Messenger of Allah, I set him free to win the pleasure of Allah. The Holy Prophet observed: If you had not done that you would have been singed by the Fire (Muslim).

Ibn Umar relates that the Holy Prophet said: The atonement for beating or slapping a slave on the face for something he has not done is that he should be set free (Muslim).

Hisham ibn Hakim ibn Hizam relates that he passed by some non-Muslim peasants in Damascus who had been ordered to stand in the sun and over whose heads olive oil had been poured. He inquired: What is this? and was told: They are being tormented for recovery of tax. On this Hisham said: I bear witness that the Holy Prophet said: Allah will chastise those who torment people in this life. Then he went to the Governor and told him this, and he ordered the men to be released (Muslim).

Ibn Abbas relates that the Holy Prophet was displeased at the sight of a donkey that had been branded on its face. Ibn Abbas said: I shall brand my donkey on the part of his body farthest from the face, and he ordered it to be branded on its hips. He was the first to do this (Muslim).

Jabir ibn Abdullah relates that the Holy Prophet passed by a donkey that had been branded on its face and said: Allah's curse be on him who branded it (Muslim). Muslim also relates that the Holy Prophet forbade beating or branding an animal on its face.

Ibn Mas'ud relates: We were with the Holy Prophet in the course of a journey when he drew apart and in his absence we saw a red bird which had two little ones with it. We caught them and the mother bird came and started beating the earth with its wings. By that time the Holy Prophet returned and exclaimed: Who has distressed this bird on account of its young? Return them to her. He also noticed a mound of ants to which we had set fire. He inquired: Who has set fire to this? We answered: We have. He observed: It does not behove any to torment with fire except the Lord of the fire (Abu Daud).

Writings of the Promised Messiah عليه السلام

Who truly believes in God?

I repeat that you should not be content with having made the covenant of Ba ait overtly, for that amounts to nothing. God looks at your hearts and will deal with you accordingly. I hereby discharge my obligation of conveying my message by warning you that sin is a poison, so do not swallow that poison. Disobedience of God is dirty death, so safeguard yourselves against it. Supplicate so that you might be granted strength.

He who at the time of supplication does not believe that God has power to do everything except that which might be contrary to His promise is not one of my Community. He who does not give up lying and deceit, he who is caught up all the time in the world and does not lift his eye to look at the hereafter, he who does not in truth prefer the faith to the world, he who does not shun every vice and every ill, that is to say liquor, gambling, impure looks, deceit, bribery, and every improper acquisition, is not of my Community.

He who is not regular in performing the five daily Prayer services, he who is not constant in Prayer and does not remember God with humility, he who does not discard the company of an evil one who influences him towards vice, he who does not honour his parents and does not obey them in all matters that are not contrary to the Qur an and is careless in serving Him diligently, is not of my Community. He who does not treat his wife and her relatives with gentleness and benevolence and he who refrains from doing even the least good to his neighbour is not of my Community.

He who does not forgive an offender and entertains rancour, and every husband who deceives his wife, and every wife who deceives her husband, is not of my Community. He who breaks the covenant of Ba ait in any respect and does not believe in me as the Promised Messiah and Mahdi, and he who is not willing to obey me in all good matters, and he who consorts with my opponents and endorses what they say ,is not of my Community.

Every adulterer, disobedient one, wine-bibber, murderer, thief, gambler, deceiver, bribe-taker, usurper, tyrant, liar, forger and their companions, and everyone who calumniates his brothers or sisters, and does not repent of his vices, and does not refrain from joining evil company, is not of my Community.

All this is poison. You cannot swallow poison and survive; light and darkness cannot exist together. Everyone who has a crooked disposition and is not straightforward with God can never achieve the blessing that is bestowed on the pure hearted.

How fortunate are those who cleanse their hearts and purify them of every impurity and are faithful to God, for they will not be destroyed. It is not possible that God should humiliate them, for they are God's and God is theirs. They will be safeguarded against every calamity. Foolish is the enemy who moves against them, for they are in the lap of God and enjoy God's support.

Who believes truly in God? Only those who are such as we have just described.

He too is foolish who follows a fearless sinner, vicious and evil-minded, for such a one will destroy himself in due course. Ever since God has created the heaven and the earth, it has never chanced that He should have ruined or destroyed or obliterated the good. On the contrary, He has always shown wonders on their behalf and will also show them now. He is a very faithful God and for the faithful He manifests wondrous works. The world desires to devour them, and every enemy grinds his teeth at them, but He, Who is their Friend, delivers them from every place of danger and bestows victory upon them in every field. How fortunate is the person who never lets go of the robe of God. We have believed in Him and we have recognized Him. *(Kashti Nuh, p. 26, in* Renaissance of Islam, p 153*)*

Instructions of Hadhrat Khalifatul Masih V ايده الله تعالى بنصرة العزيز

Unlike others who said that the quality of Rahman was exclusive to God, the Promised Messiah (on whom be peace) maintained that being the perfect man, the Holy Prophet (peace and blessings of Allah be on him) had this quality in him more than anyone else and that an ordinary person too should aspire to the paradigm. This can be achieved through serving humanity and adopting ways of carrying out social welfare.

Each Ahmadi should focus on this aspect. Our Jama at has a system in place to aid and help the needy with wedding expenses, medical issues and education. The "Maryam Shadi Fund' was initiated by Hadhrat Khalifatul Masih IV (may Allah have mercy on him) is an enormous social welfare scheme. Medical treatment is given to the disadvantaged in poor countries. There should be awareness about these projects. Sadqa should be given with the zeal for serving humanity. In this way by adopting the attribute of being gracious we will the recipient of Allah s grace.

In addition to this, doctors are needed in the hospitals in Rabwah as well as in African countries. They should devote (Waqf) some years or their life to this purpose. This would bless them with immense spiritual rewards from God s Rahmaniyyat. (Friday Sermon, 15.12.06)

(In response to a German opera vilifying the prophets, Huzoor gave the following advice during his visit to Germany). Today, it is the task of Ahmadis to respond to this and save people from Divine chastisement. Our message to them should be that the advent of prophets is to save humanity from darkness and we should invite them to the God of Islam Who, despite their trespasses, grants them forgiveness by virtue of His attribute of Rahman, that they may seek forgiveness and discard the thought that God can be cruel. On the contrary, He sends His prophets for the betterment of people and these prophets weary themselves with sheer concern for their people. The prophets of God do not want any reward from the people; their reward is with Allah. It is also the obligation of an Ahmadi to tell people that in this age Allah has sent a prophet in representation of the last Prophet (peace and blessings of Allah be on him). (Friday Sermon, 22.12.06)

Our aim should always be to take goodwill and kindness to the world and this is what the teachings of Islam are all about. First and foremost we have to bring about pure changes in ourselves and our children and to promote good amongst ourselves. The key step for this would be to develop our standards of connection with Allah and our worship. This would lead on to honouring each other s rights. When we do good and forbid evil, outsiders will notice us. People around us, where we work, where we live, will take note and will want to know more if we present ideal examples. Allah will then enlighten the decent ones among them, indeed there are many decent people in each nation.

Adopt their good points by all means, but not their weaknesses. Prove it to them that we are the best among people *(khair ul ummah)*. The aim is not to chase numbers in terms of drawing people to Ahmadiyyat. The objective should be to have those people on board who have high levels of taqwa. (Friday Sermon, 5.1.07)

The Revolution of the Promised Messiah عليه السلام

(Fareed Ahmad)

When one normally thinks about the word revolution, people often think about the rising of one people against another, usually for political purposes. They think about historical episodes such as the French Revolution, of the Russian revolution. But these revolutions are for individual liberty and for the sake of a better life. They take place to remove oppression and replace it with what they believe to be a fairer system of government.

A *spiritual* revolution however is something very different. It is brought about by divine inspiration and it succeeds only by divine help. It has little to do with the effort of man, for the opposition to a spiritual revolution is so great that if it did not have divine support it would fail.

Another difference is that a spiritual revolution takes place when the hearts of people are consumed by the love of God, and they urge man to rise up and improve himself and bear the brunt of the opposition in this life for the sake of God s pleasure and paradise in the life after. This is the nature of the revolution that was brought about by the Promised Messiah, but as I will try and set out, his revolution was this and much more because of his mission.

The task that he was charged with and what he achieved was so amazing that there are few examples in the entire human history that match his achievements.

The only exception to this is that of the Holy Prophet of Islam (pboh), and even there it is important to note that the link is not one by chance, because the mission of the Promised Messiah was destined to be a reflection of the mission of the Holy Prophet (pboh).

As we all know the Holy Prophet (pboh) was sent to unite mankind under one global and complete religion. The same was the mission of the Promised Messiah. The key difference of course was that it was during the holy life of Prophet Muhammad (pboh) that Islam was born in its final shape, and it was he who was the blessed recipient of the Holy Qur an - that divine revelation that was destined to guide mankind forever. Furthermore, the Holy Prophet Muhammad (pboh) was the greatest prophet sent by God — a rank and honour only matched by th rank and honour of his mission.

The Promised Messiah came as his humble subordinate, yet what heights he attained and what an impact he had. He himself considered his life to be a mere speck in contrast to the Holy Prophet (pboh), yet out of his devotion and love for Prophet Muhammad (pboh) he was abundantly blessed by God. In fact it could be said that the revolution brought about by the Promised Messiah is a tribute to the truth and the revolution of the Holy Prophet (pboh).

With this background let us take a look at some aspects of the Promised Messiah s amazing achievements. Let us look to see how he changed the condition of Muslims from being a tired, redundant community that was under siege from all sides and indeed in decline, to a position of honour and prestige. So it can be seen that one revolution was of the revival of Muslim conviction in Islam.

At that time the British had conquered India and as a result it was fertile ground for Christian missionaries from England, Germany and America.

Whilst the British left people free to follow any religion, for missionaries it was an opportunity to preach the sophistication and superiority of Christianity over Islam. They were very successful in projecting Islam as a religion of disputes and disagreements, as a religion that offered nothing to the modern world, as a religion that promoted warfare as a means of settling disputes.

This sorry state however was destined to happen, for the Holy Prophet (pboh) has said that there would be a time when Muslims would be Muslims only in name and the beauty, the spiritual heart of Islam would have vanished. The power

and strength of Islam lies in its spiritual magnificence — it lies in the knowledge of the Holy Qur an, the power of prayer, and the constant search for truth. Indeed all these qualities had disappeared and none could stand to defend Islam against the Christian evangelical onslaught.

About this pitiful situation, the Promised Messiah wrote in one of his poems:

But when I really ponder,
Over what has happened,
This trouble is a trouble,
Of our own making,

We gave up the learning,
And teaching of the Qu ran,
From that day on have these troubles
Crowded upon us,

He also urged for action, saying that

A flood of misguidance
Has swept away,
Many a hundred thousand souls
Woe to the eye
That still refuses,
To turn and see

Ye Muslims
For God s sake lend
A glance to the plight of Faith
Disasters that I can see
Need no expression

Ye young arise
Do something all its garments
Are on fire
To watch such a sight
Only from a distance
Does not become the faithful

He was restless about the state of Islam and wrote:

'O men! Islam has become very weak. There are enemies besieging it on all sides. Objections and criticisms raised against Islam make a colossal figure. They could be more than three thousand. Show your faith by your help and join the Fold of God.

Blessed by divine inspiration the Promised Messiah led the march in defence of Islam and indeed his revolution started with the revival of Islam itself.

For example, in one of his first works he wrote that the foundation of all virtues was truthfulness and so the true value of a religion could be assessed by how much it emphasised truthfulness in its scriptures. He was so confident in Islam that he challenged anyone to produce more quotes from their scriptures about truthfulness than he could produce from the Holy Qur an. He offered Rs 500 to anyone who could produce even half or just one third of what he could, yet not a single person took up the challenge. This was just one part of his journey of reviving the truth and true spirit of Islam, of reviving the soul and spirit of Muslims, not just in Qadian but also in the whole world.

His confidence in Islam knew no bounds and this was because he adhered to the instruction of the Holy Prophet (pboh), that knowledge was the lost property of a Muslim. The Promised Messiah studied in great depth other religious scriptures and every time such studies reaffirmed the power and beauty of Islam.

Another example is his groundbreaking book Braheen-e-Ahmadiyya that set out three hundred arguments in support of Islam. So powerful and energising were these arguments that they made the whole world sit up and take note. Where the light of Islam was fading into obscurity, where Muslims were helpless in refuting allegations against their faith and where the Holy Qur an was dismissed as a book of inaccuracies and errors suddenly, like a bolt of lightning, the world of Islam found its spiritual leader, who was so gifted in knowledge and so blessed in prayer, that none could stand up to him. When Braheene Ahmadiyya was published the Promised Messiah offered not just 500 but Rs 10,000 to anyone who could refute his arguments. Yet so blessed was he and his works, that again none took up the challenge. This tells us that it was the power of his pen that brought about a revolution in the literature of Islam.

One cannot underestimate the impact that the writings of the Promised Messiah had — for they revolutionised a weak Muslim people into literary soldiers of Islam. As far afield as America and

Russia people took note of his monumental works — Russian Count Tolstoy referred to the arguments in the book *The Philosophy of The Teachings of Islam* as 'very profound and very true whereas the North American Spiritual Journal declared it as 'pure Gospel .

This was the degree of respect that was now being afforded to Islam by the same people who were desperate to wipe out Islam altogether! In fact not only did his works put Islam on its front foot, but also it set alarm bells ringing in the Christian world, so much so that when The Review of Religions started publication in 1902, the Church of England advised that:

"We should make no attempt to refute the literature published under the auspices of Mirza Ghulam Ahmad, for he will create such a volume of literature against Christianity, as will destroy the authority of the Bible altogether.' !

Such was the power of his writings that Christians by their own admission agreed that the Cross had indeed been broken at the hands of the Promised Messiah!

Over his lifetime the Promised Messiah wrote over 80 books, but his revolution carried on long after his demise. To this day the eloquence of his works remains unmatched. The clarity of his thinking was such that in some Muslims they are only just realising that what was being explained by the Promised Messiah one hundred years ago is what they are agreeing with now.

For example in the question of Jihad he made clear the meaning and purpose of Jihad and how this era was an era of the jihad of the pen. If we study modern Muslim literature and thought then we see this idea gathering support and approval.

Also the idea of loyalty to your country was firmly established by the Promised Messiah and modern Muslim thought is now accepting this principle too.

Another important theological example is the revolutionary clarification about Jesus survival from the Cross. At that time this wasn t even discussed by Muslims and Christians as the Christians had no challengers. But now it is the concept of the divinity of Jesus and his resurrection that is fading fast, and instead his status as a man and prophet of God is gaining ground.

More generally if we look at the writings on Islam that are appealing to the rational thinkers of the world then we see that they are increasingly in line with the reasoning of the Promised Messiah. It is almost as if his arrival triggered a new awakening in Muslims allowing them to see the truth of Islam.

So this tells us that the Promised Messiah s thinking and reasoning based on the Holy Qur an was also revolutionary — for its ripples are felt to this day.

Of course the revolution of the Promised Messiah was not just in works or books, it was far more than that. His revolution was also a revolution in humanity.

When he claimed to be the promised reformer and a prophet of God, he faced severe hostility from all sides. Whilst opposition from non-Muslims was commonplace for him, he now faced the wrath of Muslims as well. The very people whom he had revived from a state of paralysis now fell victim to their own ego and arrogance and they sought to defeat him.

But the Promised Messiah and his followers were to prove steadfast in the face of opposition. They endured all hostility with patience and prayer, and this change in their inner strength and conviction of belief was of such magnitude that even after the demise of the Promised Messiah, Ahmadi Muslims have never flinched in their resolve.

Look at the fortitude and humility of Hadhrat Sahibzada Abdul Latif, who was so cruelly martyred in Afghanistan, look at the courage of the 313 guardians of Qadian during the partition, and look at the resolve of our Jama at in Pakistan in 1950s, 1970s and 1980s. And even to this day the persecution that is taking place against the Jama at in Pakistan, Bangladesh and Indonesia. Compare their courage and devotion to the message of the Promised Messiah and the obedience to the Khalifa to the example of the rest of the Muslim world.

In the wider Muslim world the anger and hostility is giving rise to violence for the sake of pride and revenge, but in the Ahmadiyya Jama at it is being met with faith in God and prayer. This example of peace in belief and in action is the real revolution of the Promised Messiah in the people who have accepted his message and it is this that is leading the Promised Messiah from one victory to another.

God promised that despite severe opposition the Promised Messiah s message would reach the ends of the earth, and today the corners of the earth resound with his victory. From one humble person to 200 million — it is nothing short of a revolution on the greatest of scales!

His zeal for Islam has remained undiminished in his Jama at, from a time when the Christian empire sent its missionaries to India to convert the Muslims, now his Jama at has sent missionaries to convert the whole world to Islam!

From a time when his house was his mosque to a time when over 8,000 mosques herald his arrival in every continent!

From a time when he could publish only a few copies of his books to tell people about the true Islam, now tens of thousands of books in countless languages span the globe and are enlightening the whole world about Islam.

From a time when he was a lone voice in a distant and remote village in India, now his message, his love and his revolution in Islam is being heard in every country on MTA that is now broadcasting on not just one but three separate channels! This is not an ordinary achievement but an achievement that reflects the spirit of sacrifice that he revived in Islam.

All these are aspects of the revolution that he brought, and are signs of his truth.

The Promised Messiah once wrote that,

'A strange phenomenal event took place in the deserts of Arabia when hundreds of thousands of the dead became alive within a few days, and those who had been corrupted through generations took on Divine colour. The blind began to see, and the tongues of the dumb began to flow with Divine wisdom. Such a revolution took place in the world, as no eye had seen and no ear had heard of before. Do you realise what this was? All this was brought about by prayers during the darkness of nights of one who had been wholly lost in God, which created an uproar in the world and manifested such wonders as seemed impossible at the hands of that unlettered helpless person. ...

Just as the mission of the Promised Messiah was to reflect the beauty and glory of the Holy Prophet of Islam (pboh), so the revolution that has been described by the Promised Messiah here about the birth of Islam has also been reflected in the life of the Promised Messiah.

Furthermore, the revolution that took place in the community of early Muslims, the same revolution is reflected in the true followers of the Promised Messiah. Indeed, just as the Prophet of Islam uplifted the people Arabia as models for mankind so the Promised Messiah revived and rejuvenated the spirit of Islam and it is his community that is now the leading light in the world of Islam in bringing peace, harmony and unity.

This is the revolution of the Promised Messiah, a revolution of the beauty of Islam, a revolution of the superiority of Islam, a revolution of the spirit of dedication and sacrifice of true believers, a revolution in the power of prayer, and a revolution of trust in God.

This is the revolution that is now sweeping through the world and marching forward to victory at the hands of his Khalifa. The truth of this can easily be seen by the plight of those who reject his message. But the Promised Messiah s victory is assured and it is our duty to remain steadfast to his works and mission.

May Allah enable us all to hold fast to this bounty so that we too are blessed in the victory of Islam that is assured in honour of the Promised Messiah and in honour of Hadrat Muhammad Mustafa, Khataman Nabiyyeen and beloved of God. Ameen.

Hadhrat Maulvi Burhanudeen Sahib Jhelmi رضی اللہ عنہ

Nasrullah Nasir Sahib
(Translated into English by Muhammad Ikram Dar)

Hadhrat Maulvi Burhanudeen Sahib Jhelmi (ra) was a true embodiment of the latter days (*Wa Akhareena Menhum*) and one of the early companions of the Promised Messiah (as). He was a Hafiz e Qur an, i.e. he had memorized the Holy Qur an and was also a learned scholar.

Maulvi Sahib was born in 1830 in the district of Kharia in the Province of Punjab in a small village called "Abhur ya Nwali'. His father, Maulvi Yasin Sahib belonged to a respectable tribe known as Ghagar. Hadhrat Maulvi Sahib moved to Jhelum during his childhood and lived there until his final days.

Education and religious sojourn

At the age of 25 years, Maulvi Sahib went to Delhi in search of religious education under the guidance of the well known scholar, Maulvi Nazir Hussain Sahib Delvi. After completing his education in 1865, he went back to Jhelum and started to campaign for the "*Ahle hadith*' sect and laid its foundation in Gujrat, Gujranwala, Sialkot and Jhelum. After having embraced this sect, he faced many difficulties and hardships, but remained dedicated in its propagation. At times, he encountered many Mullahs and was very successful in holding debates with them for weeks on end. After some time, the numbers of this sect increased quite considerably, thereby facilitating his efforts accordingly. Before accepting Ahmadiyyat, Maulvi Sahib used to give a discourse of hadith in Jhelum. Among his students were scholars like Hafiz Abdul Mannan Sahib Zervi, Maulvi Muhammad Ibrahim Sahib Sialkoti, Maulvi Mubarak Ali Sahib Sialkoti, Maulvi Muhammad Kari Sahib Jhelmi, Maulvi Hashmat Ali Sahib Rajori, Maulvi Arfan Sahib Dongagali and Maulvi Abdu Rahman Sahib Khewal.

Under the guidance of Imam Mahdi

Hadhrat Maulvi Sahib, along with his daily routine of imparting religious knowledge to others, was also keenly awaiting the appearance of the reformer of the time as the prophecies were pointing to this age. Although he had met Hadhrat Maulvi Abdullah Ghazawi Sahib and Hadhrat Sahib of Khotasharif, his heart was still not reconciled. However, it was during this discourse that he came to know that someone born in Qadian was an expert in the Holy Qur an and represented Islam against the onslaughts of all other faiths, especially allaying false allegations by the Ayras and the Christians. He realised that this was just the right person that he had been searching for. After a few days he arrived in Qadian, but came to know that the Promised Messiah had already gone to Hoshiarpur for 40 days in order to devote himself in prayers and meditation. Therefore Maulvi Sahib, instead of going back to Jhelum, went to Hoshiarpur to meet the Promised Messiah. Now as Hazoor was in retreat, he had already forbidden any visitors. Hadhrat Sheikh Hamid Ali was the door keeper and would not allow anyone to pass through. Maulvi Sahib begged to be allowed inside, but to no avail.

Hadhrat Musleh Maud, Khalifatul Masih II, narrates the incident as follows: *"Hadhrat Maulvi Burhanudeen Sahib belonged to the "Ahle Hadith' sect and was their leader. He probably heard about the Promised Messiah through an advertisement placed in "Brahin-e-Ahmadiyya'. After Maulvi Sahib had read an article written by the Promised Messiah against the false allegations of the Ayras and Christians, Maulvi Sahib made up his mind to meet the Promised Messiah in person. He left Jhelum and arrived in Qadian a few days later, where he learnt that the Promised Messiah had, under divine guidance, gone to Hoshiarpur for 40 days of meditation.*

He did not deem it appropriate to either stay in Qadian or go back to Jhelum. The only course left for him was to travel to Hoshiarpur to meet his master. Upon his arrival there, he was told that no visitors were allowed and therefore he could not see the Promised Messiah, as Hazoor had already instructed his few companions against allowing anyone to enter his dwelling and had appointed Ch. Hamid Ali to be the door keeper.

Maulvi Sahib begged to be allowed inside, but to no avail. In the end, Maulvi Sahib requested that at

least the curtain be removed slightly so that he could just have a glimpse of the Promised Messiah, but Ch. Hamid Ali did not agree to this proposal either.

As God had other designs, it so happened that the Promised Messiah had some errand to make and sent Sh. Hamid Ali to fulfil this purpose. As Sh. Sahib left, Maulvi Sahib grabbed the opportunity and crept inside by lifting the curtain slightly and saw the Promised Messiah, who was deeply engaged in writing at the time and was strolling from one end of the room to the other. Now this was quite an ordinary phenomenon normally, but for a divinely guided person it was quite a big thing.

After his quick glance of the Promised Messiah, Maulvi Sahib turned back and some people asked him as to what he had seen. He simply said "He (i.e. the Promised Messiah) has to travel very far and is walking very fast in that room. It appears that he has yet to accomplish an immense task' ("Al-Fazl', 5/5/1957, p.5).

Hadhrat Maulvi Sahib had by now recognized that this person was indeed the "Promised Messiah' for whom he had been searching. He therefore took advantage of the situation and requested to be initiated, but the Promised Messiah refused to accept his request on the basis that God Almighty had not yet revealed to him regarding initiation. After this, Maulvi Sahib returned to Jhelum. He was initiated at the beginning of 1891. The Promised Messiah has listed Maulvi Sahib s and his son s name in his book "*Anjam Athem*'. Similarly, Maulvi Sahib s name also appears in the book *"Al-Barya wo Tabligh Rasalat'*

Dedication to religion and a period of trials

Maulvi Sahib s colossal knowledge had made him quite well known in the region and, as a result, quite a number of residents had embraced Ahmadiyyat through his efforts and contacts. He had such a zeal and enthusiasm for sacrifice and propagation of religion that the Promised Messiah had termed this particular place as one that embodied Islamic jurisprudence (*shariat*). He said, *"The people of Sialkot, Gujrat, Gujranwala and Jhelum and the surrounding districts have great reverence for Islamic practices and many of them have accepted the truth, the majority having entered my fold'.* ("Malfoozat', Vol:9, p.436).

Now when Maulvi Sahib started his religious crusade in Jhelum, a wave of severe opposition raised its head and, as a result, he had to endure very severe financial difficulties, at times even starvation. Hadhrat Khalifatul Masih II says in this regard, *"After Maulvi Sahib had accepted the Promised Messiah , all his friends deserted him and his position became that of a labourer, so much so that he even did not have adequate clothing on his body. But in spite of all this sacrifice and difficulty, he felt very inadequate and thought that he had, as yet, achieved nothing'.* ("Al Fazl', 17/12/1945, p.6).

Hadhrat Khalifatul Masih II further states, *"Before accepting Ahmadiyyat, Maulvi Burhanudeen Sahib was a well known Wahabbi scholar and commanded great honour and respect amongst the Wahabbis. When he accepted Ahmadiyyat, he had to suffer great hardships for his survival, but did not care much and spent his days in great poverty. He led such a very austere life that nobody could even envisage him to be a great scholar, yet he had a very happy and contented disposition'.* ("Al- Fazl', 25/12/1935, p.8).

Maulvi Sahib s son, Hadhrat Maulvi Abdu Ghani Sahib narrates that his father s life was spen in great austerity. He says, *"We could not even afford ghee (cooking oil) for months on end.....only sometimes substitute it by other oils....there was no question of buying meat from the shops as this was beyond our meagre means. Sometimes cooking oil was unavailable for cooking curry or to bake bread.....there used to be a mulberry tree and my mother used to collect its dried up leaves out oj which she would prepare some stew and bread (chapatti). It was rather difficult to cook lentils on these dry leaves, although uncooked lentils would be placed on them and then ground. A fire would then be lit out of these leaves and water would then be boiled, some salt and hot chillies being mixed and added. The resultant broth would then be eaten with bread (chapatti). If we wished for some vegetables, then either fresh mulberry leaves or berries would be cooked'.*

Maulvi Sahib, together with his family, sustained this difficult period with great patience. One of his students, Maulvi Mehrudeen Sahib of Lalamussa, on hearing of his hard times, started to furnish him with firewood. At times Maulvi Sahib underwent the pangs of starvation to such an extent

that, in order to hide it, he would bind his stomach with a heavy stone. In spite of all this tribulation, he carried on with the propagation of religion with great valour and patience.

The Promised Messiah s journey to Jhelum

In 1902, the Promised Messiah proceeded to Jhelum in connection with the case lodged by Karamdeen. During this time Maulvi Sahib s affection and love for his master underwent great transformation. He was by now 75 years old and his happiness knew no bounds when the Promised Messiah arrived in Jhelum. He was so excited that he led the Promised Messiah s cart in a very humble manner by proclaiming to the assembled crowd, *"God has sent His chosen one to an ordinary and poor person s house*! ("History of Ahmadiyyat', Vol:9, p.275). He also said very loudly to the people, *"You see, Mirza Sahib is coming! You should look at him*'. While repeating these words, he would add, *"Holy is God, what a good fortune. We don t receive such blessings everyday'!*

Many people had gathered from surrounding towns and villages to greet the Promised Messiah at Jhelum railway station. Many friends of Maulvi Sahib got initiated just by seeing the *Promised Messiah. Hazoor captivates the feeling of his welcome in these words, "When I arrived in Jhelum, there were about 10,000 people who came to see me and the streets were thronged with people and they appeared so humble and feeble as if they were prostrating. Even the security authorities were astounded to see so many people. 1100 men got initiated and about 200 women also accepted Ahmadiyyat. Many people offered gifts and money to show their affection'*. ("Haqiqatul Wahi', Ruhani Khazaen, Vol: 22,p.264).

Removal of a false rumour

While the Promised Messiah was staying in Jhelum, it so happened that his opponents spread the false rumour that Hazoor (God forbid) was suffering from leprosy. Many people expressed the wish to see him personally. Maulvi Sahib took this opportunity as a god-send and when the Promised Messiah agreed to the request and sat in the chair, Maulvi Sahib lifted Hazoor s arms and feet and said to the crowd, *"See, how our opponents are telling lies that this holy man is suffering from any disease'*. ("History of Ahmadiyyat', Vol: 9, p.276).

Therefore Maulvi Sahib removed, once and for all times, any doubt about the false rumour and propaganda about Hazoor s alleged illness.

Some inspiring events during journey to Sialkot

Hadhrat Maulvi Barhanadeen Sahib, after accepting Ahmadiyyat, would often visit Qadian to see the Promised Messiah. If it so happened that the Promised Messiah was absent in Qadian during his visit, then he would follow wherever the Promised Messiah went. Therefore in 1904, Maulvi Sahib went to Sialkot since the Promised Messiah was already visiting this city. It was here that Mistri Nizamudeen Sahib Sialkoti narrates an inspiring incident:

"Hazoor, along with his khudaam was going somewhere, a certain woman threw some ash from an upper window, but it missed the Promised Messiah and instead fell upon Maulvi Sahib. He went into a trance and was so overjoyed that he exclaimed, "O Woman, throw some more ash'. ("History of Ahmadiyyat', Vol: 9, p.424).

Yet another similar incident also took place in Sialkot. When the Promised Messiah was leaving the city for Qadian, Maulvi Sahib too went along to see his master off. While he was returning from the station, what was meted out to him can only be glimpsed from the early history of the Companions of the Holy Prophet Muhammad, pboh. Hadhrat Musleh Maud(ra) narrates:

"When people, including Maulvi Sahib, had seen the Promised Messiah off and were returning to their homes, some opponents tried to mistreat and harass them. One of them followed him and threw rubbish upon him. Eye witnesses later on confirmed that when these troublemakers forcefully got hold of him and stuffed rubbish mixed with dung in his mouth, Maulvi Sahib said, *"Praise be to Allah, such blessings don t descend daily, do they? The Messiah does not come here everyday, such blessings shower only upon the holy ones. Can anyone like the Promised Messiah come here daily so that such a situation might arise'*. ("Al-Fazl', 10/10/1945).

Maulvi Sahib s demise

Maulvi Sahib passed away on 3rd December 1905 in Jhelum after an illness lasting a few days. It

was during the month of Ramadhan and while he was observing the "Itikaaf' (retreat during last 10 days) that he received the revelation, "*Ena kafannek Al Mastahzeoóņ*i.e. "*We are sufficient for the mockers*'. Similarly another revelation was, "*The Imam of the age being on one side, now even their followers are capable of receiving revelation. Then why should We not support the Movement?*' ("History of Ahmadiyyat', Vol: 9, p.425).

The *Itikaaf* finally ended upon sighting of the Moon and therefore Maulvi Sahib returned home and then went for the Isha prayer service. During the night he experienced a fever, but felt a bit better by the morning and thereby offered the Eid prayers. After that he became ill again, but continued to recite the Holy Qur an. One day, after Fajr prayers, he requested that both the doors be opened because he was waiting for some one. When asked, "Whom?' he didn t answer and kept silent. Yet he continued to offer *Darood* and finally met his beloved Creator at about 9.00 am.

His funeral prayer was offered at 4.30 and he was buried in the local cemetery in Jhelum. On 8th December 1905, the Promised Messiah said his "Namaz e Ghaib' (Funeral prayer in absentia) in Qadian and offered a long prayer for his salvation. The Promised Messiah also read out the letter written by Hadhrat Maulvi Abdul Moghni, son of the deceased, regarding his father s demise. Hazoor requested Hadhrat Sheikh Yakub Ali Irfani, Editor of "Al-Hakam' to address his son thus, "*We are ready to help him in any way possible, but he should try to follow his father s footsteps and also try to emulate his father s educational, religious and moral values. In order to gain education, he can come here (to Qadian), but in any case, it s necessary that he makes great efforts*'. ("Al-Hakam', 17/12/1905 and "Al-Fazl', 15/9/1971).

The Promised Messiah had a revelation, "*Two arches (Beams) have been shattered*'. ("Badr', 14/9/1905,). In "Al-Hakm' of 10/9/1905, it is written, "*Two arches will be broken*'. ("History of Ahmadiyyat', Vol: 9,p.415). Now according to this revelation, one of the arches was Maulvi Sahib himself and the other one was Hadhrat Maulvi Abdul Karim Sahib Sialkoti.

The Promised Messiah expressed his extraordinary sadness and grief when Maulvi Sahib passed away. After the sad demise of these two stalwarts of Ahmadiyyat and in order to maintain the religious fervour and produce similar scholars, "Madrasa Ahmadiyya' (Ahmadiyya School) was started on 6th January 1906.

Loyalty and devotion

Hadhrat Maulvi Burhanudeen Sahib had great affection for the Promised Messiah, which was displayed in his loyalty and devotion for his master. This sort of fidelity is a gift and favour only from God Almighty. A few such examples are given below:

Hadhrat Maulvi Sahib had a great desire for serving humanity and was also very passionate in serving his master, the Promised Messiah. Whenever Hazoor returned from his walks, Maulvi Sahib would wipe off any dust from his shoulders with his shawl.

Immense urge for dedication to religion

Maulvi Sahib had such great wish to serve Ahmadiyyat and yet he thought that he had done nothing in its cause. In this connection, Hadhrat Musleh Maud, says, "*Once the Promised Messiah was sitting in the Mosque and was busy explaining some spiritual point to the gathering. Hadhrat Khalifatul Messiah 1st, Hadhrat Maulvi Abdul Karim Sahib and some others were also present. Now Maulvi Burhanudeen Sahib suddenly started to cry loudly. The Promised Messiah was perturbed and asked Maulvi Sahib the reason for his erratic behaviour, but the more he asked him, the more he sobbed.*

Finally, when Maulvi Sahib had cooled down a bit, he said, "Hazoor, people used to wait eagerly for the appearance of the Messiah and believed that he would distribute spiritual treasures and knowledge and after accepting him, we would receive Allah s favours. We had been waiting in hope for these favours and thought that by making every kind of sacrifice, we would be entitled to these favours. Finally, God s Messiah has appeared and He enabled me to accept him, but I realize that there is nothing that I can contribute towards Islam, although it was such poor people who first became Ahmadis. Then we also used to hear that the Messiah would distribute worldly treasures, you

have indeed distributed many treasures, yet I still remain a poor and unsuccessful man'. As he said this, he started to cry loudly yet again. *("Al-Fazl', 17/12/1945).*

Hadhrat Musleh Maood says, *"These are the people for whom God says that amongst believers there are some who made extreme sacrifices and were thus able to absorb Allah s favours and yet there are others who are still in the process of making sacrifices'*. Hadhrat Dr. Mir Muhammad Ismail Sahib has also captured this incident in the form of a prose which symbolises Maulvi Sahib s character in a befitting manner. This is reproduced for the interest of the reader:-

There was a certain Maulvi Burhanudeen in Jhelum.
He was amongst the first few followers of Ahmad.
Once when Hazoor returned from his walk,
He stood at Ahmadiyya Chauk and pleaded,
'My dear Master, my condition is poor,
Even after becoming an Ahmadi, I still remain poor
and unsuccessful. He said this in Punjabi and began to cry,
The Promised Messiah tried to console him, although
he was the first of the arches to excel spiritually, yet he remained
insecure and felt deficient....He always had the urge to gather God s favours,
whereas we were asleep in our beds, tossing side by side,
He had no rest and wished to sacrifice his life for the sake of truth,
O God!, The Gracious, Such were the followers of Ahmad, who sacrificed
everything for Ahmadiyyat. May they be granted a lofty station in paradise,
May the True God be happy with them and forgive their shortcomings'.

("Bukhar Dil',page 177).

The servant in the eyes of his master

The Promised Messiah had great reverence and value for Hadhrat Maulvi Sahib and would derive great satisfaction by his loyalty and love. On one occasion he said, *"He was amongst the first few who went to Hoshiarpur to meet me. He had a deep urge to seek truth and learnt the Qur an from me. He kept in contact with me for 23 years and had a religious bent.....he used to go whenever the poor abounded....he had great love for me'.* ("Al-Hakm',7/1/1909 and "Al-Fazl',15/9/1971).

The Promised Messiah in his book *"Zamima Anjam Aatham'* has mentioned about the financial sacrifices of some of his companions, one of them being Hadhrat Maulvi Barhanudeen Sahib. Hazoor says *"Mian Abdullah Sahib Sanauri, Maulvi Barhanudeen Sahib Jhelmi, Maulvi Mubarak Ali Sahib Sialkoti, Kazi Zialudeen Sahib Kazikot, Munshi Ch: Nabi Buksh Sahib Batala, Zila Gurdaspur and Maulvi Jelhudeen Sahib, etc have all, according to their means, are serving the Movement'*. ("Roohani Khazain', Vol: 11,p.100).

The Promised Messiah also wrote to the Lt. Governor of Punjab, in which he introduced himself and towards the end of the letter, mentioned some members of his Jama at. Maulvi Sahib s name wa listed as No. 68, *"Maulvi Burhanudeen Sahib Gaghar,Jhelum'*. ("Al-Baria').

The Promised Messiah received a revelation regarding the case of Dr. Martin Clark that, *"Thy enemy will be destroyed'*. Hazoor mentions Maulvi Sahib s name as a witness in "Tabligh Rasalat'. As Maulvi Sahib immensely enjoyed Hazoor s company and thereby derived blessings, he therefore offered extreme sacrifice and was virtually cut off from worldly affairs. He was very simple, happy go lucky and had total trust in Allah. Even under severe opposition and in spite of losing most of his possessions twice, he showed great patience and dedication.

Let him come to Qadian

One of Maulvi Sahib s pupils, Hadhrat Maulvi Mehrudeen Sahib, narrates that once he went to Qadian and the Promised Messiah requested him to ask Maulvi Burhanudeen Sahib to come to Qadian. The Promised Messiah said, *"I find solace whenever he is here as he helps in my works and also does proof reading of my books. .If he cannot find the means to travel, then I am willing to pay for his travel expenses'*. The pupil then went and explained the whole scenario to Maulvi Sahib, who then went to Qadian.

Some narrations about Maulvi Sahib

The companionship that Hadhrat Burhanudeen Sahib had developed with the Promised Messiah manifested some signs that were later on collated and narrated in Qadian by his pupil, Maulvi Mehrudeen Sahib Sahabi of Chuk. No. 9 Pinyar, Sargodha. He says,

"I used to visit Jhelum to buy some rations from Lala Musa. I was then employed as a railway guard and would go to Jhelum almost daily to purchase meat, vegetables, lentils, bread, etc in Jhelum from Lala Musa. I would also study the Holy Qur an and revise my lesson daily in the train on my return. I asked Maulvi Sahib about the Promised Messiah. He just said, "You should visit Qadian yourself and get initiated'. After this, I excused myself and returned to Qadian, where Maulvi Burhanudeen Sahib was already there. I don t remember the exact date, but it was just two days prior to the fulfilment of the prophecy about Deputy Abdullah Aatham. Maulvi Hakim Fazaldeen Sahib requested the Promised Messiah to accept Maulvi Sahib s Bait, but Hazoor refused to do so. Hakeem Sahib then insisted that Hazoor might be preoccupied later on and perhaps it might be better to initiate him now. At this moment, Maulvi Burhanudeen Sahib interjected and said that they must follow Hazoor s instructions.

I therefore returned without being initiated and after about 4-5 months, returned to Qadian in August 1895 and finally got initiated. After this I used to offer Eid prayers in Qadian. The Promised Messiah expressed the desire that people in surrounding areas should be approached so that his message could be conveyed and for this purpose, Hadhrat Maulvi Burhanudeen Sahib and Maulvi Muhammad Ahsan Amarowi be appointed. I was also present at the time and said that Hazoor had asked Maulvi Muhammad Ahsan to deliver the Eid sermon, which he did in a very intellectual and scholarly manner, but the ordinary people didn t benefit much. Hence I requested the Promised Messiah to ask Maulvi Burhanudeen Sahib to explain to the layman as he was proficient in Punjabi, to which the Promised Messiah duly agreed and, as a result, many people accepted Ahmadiyyat'.

The opponents are nonplussed

Once Maulvi Burhanudeen Sb. was standing by a book shop in Jhelum and happened to say *"Assalamo-Alaikum'* to a non-Ahmadi Hafiz, who did not respond and merely said, *"Maulvi Sahib! You have accepted Mirza Sahib who is totally against the Holy Qur an....hence I cannot accept your salaam'*. Maulvi Sahib responded, *"Can you point out any verse from the Holy Qur an that Mirza Sahib appears to oppose by his actions'*? Hafiz Sahib then pointed out the verse, *"La Tasbuzina Yaduna men Dunallaha'*, and said, *"Mirza Sahib has used foul language against other peoples gods and has therefore defiled the true God. Yet you are still his follower. I therefore cannot respond to your greeting of peace'*. To this Maulvi Sahib responded, *"Hafiz Sahib, Can you point any verse from the Qur an where God specifically says that one must not oppose anyone who worships other than God'*. Hafiz Sahib had no answer, because God has declared that those who worship other so called gods as "kafirs' who are bound for hell, etc.

Once a Mullah from Gujrat, who was an Imam of a certain Mosque, told Mian Chiraghdeen that he could prove from the Holy Qur an that Jesus Christ was still alive. He therefore wrote to Maulvi Burhanudeen Sahib and asked him to come to Gujrat. Maulvi Sahib agreed to the request and stayed with him at Lala Musa. He asked him about the journey, to which Maulvi Sahib responded, *"Maulvi Muhammad Gujrati says that he can prove from the Holy Qur an that Jesus Christ is still alive'* When Maulvi Sahib returned from Gujrat, he stopped at Lala Musa yet again. Upon enquiring about the result of his encounter, Maulvi Sahib said, *"I passed a written note asking him to appoint a time to prove his claim. Mian Chiraghudeen Sahib conveyed that message to Maulvi Muhammad who said, " As Maulvi Burhanudeen s knowledge does not in any way correspond to mine, I m therefore not prepared to hold a debate with him'*. Mian Chiraghudeen replied, *"If a weak wrestler should try to compete with you, then you should have no difficulty in defeating him. Then why are you avoiding him especially when you are more educated than him'?* When Maulvi Sahib had read the note, he merely said, *"He s my teacher therefore, out of respect, I cannot discuss with him'*. All the assembled people, on hearing this, dismissed him as their Imam and expelled him from the Mosque.

Once a man from Lahore (his name cannot be recalled) advertised that *"Maulvi Noor udeen Sahib and Maulvi Burhanudeen Sahib should both come*

and face me and I will prove from the Holy Qur an that Jesus Christ is still alive'. Now Maulvi Sahib came across this advertisement and in the meantime he received a letter from Lahore from an Ahmadi friend asking him to go to Lahore and engage in a debate, but Maulvi Sahib could not afford the travel expenses. He just said, *"I ve received this letter, but there was no money enclosed for my fare'* . Anyhow, someone paid for his travel expenses and therefore Maulvi Sahib travelled to Lahore.

On his return he was asked about the outcome of the debate. He explained thus, *"When I arrived in Lahore, I wrote a note to say, "I am ready for the discussion, please fix a time for it'. But at the same time I told the messenger not to mention about my note, only to say to Maulvi Sahib that " if the two Ahmadis had to face Mullahs, then he would have readily agreed to hold the debate, after all there is no animosity between us and them! When he agrees to discuss with only one of us only then pass over the note'. When Maulvi Sahib had read the note, he immediately excused himself by saying that he had to go to Wazirabaad very urgently to express his condolences for a certain deceased person! He said, "I ll discuss with you upon my return'. But the people around him insisted, "You have been stressing for days the importance of holding a debate, there is no harm in going to Wazirabaad after the conclusion of the debate'! But the Mullah declined this offer.*

An interesting discussion witness of truth

Once, as usual, I went for my class with Maulvi Sahib in Jhelum and came to realise that he was at the house of Deputy Raja Jahan Dad Khan. I too went there and met the master s servant at the door. I told him — "Go inside and tell that man with the red beard (Maulvi Burhanudeen Sahib), Merhudeen of Lala Musa sends his greetings'. After I was allowed inside, I said "Salaam'. Raja Jahan Dad Khan inquired whether I was an Ahmadi, to which replied in the affirmative. Then Maulvi Sahib asked if there was still time left for the departure of the train. I told him that there were still 15 minutes left upon which Raja Sahib asked me to stay on longer. I said, "I ve already dedicated myself therefore I cannot stop any longer. In this town there was a certain person called Sayed Sahib who was engaged in a debate with Maulvi Sahib over the truth of the Promised Messiah. Among them Raja Panday Khan Sahib Darapuri was also present. Sayed Sahib said to Maulvi Sahib, "You have come under the spell of Mirza Sahib'! Maulvi Sahib replied, "When Mirza Sahib wrote "Braheeni Ahmadiyya', I read it and realised immediately that this person will, one day, emerge great and therefore I must go and meet him. When I went to see him in Qadian, I came to know that Mirza Sahib had gone to Hoshiarpur. Now I thought that it would be difficult for me to visit Qadian again and again, therefore it s best if I followed him to Hoshiarpur. I arrived at the house where the Promised Messiah was staying and knocked on the door. The servant came out and enquired about me. I told him my name and that I had come from Jhelum to see Hazoor. The servant asked me to wait and went inside to seek permission. While he was inside, I received a revelation in Farsi (Persian): You have reached the place where you wanted to go — now do not go away from here'. Th Promised Messiah had by now told the servant that "at this moment, I do not have the time to see him" ask him to come later'. When the servant conveyed this message to me, I said, "I ll wait here, whenever it s suitable, I shall be ready'.

"Now when he conveyed this message, the Promised Messiah received a revelation in Arabic – "When a guest arrives, then you should serve him'. On receiving this revelation, the Promised Messiah immediately ordered the servant to open the door to let me in. When I saw him, the Promised Messiah met me very warmly and confirmed that he had just received this revelation. I then mentioned my own revelation in Farsi. I stayed for a few days with the Promised Messiah and realised that Hazoor had not eaten that day at all. Hazoor would come out quickly for his prayers and would return soon after. There was a certain Mirza Azim Beg Hoshiarpuri, the Caretaker, who was my acquaintance by now. I went to see him and enquired as to how I came to visit this place. I explained that my purpose was to meet Mirza Sahib. He then asked, "Which Mirza Sahib'? I replied, "Mirza Ghulam Ahmad Qadiani'. He said, "He s a very nice man, but has now degenerated'. I then said, "In what way'? He said, When he was a child, he never used to play with boys of his age and his father was always unhappy and angry with him, as he never ventured out'. I said, "Praise be to Allah'! He said, "This is not the time to praise Allah'! I said, "You have just endorsed the evidence of the bygone days, for which I have no personal experience, by your saying that he was a very pious person even in his youth. I have only seen his current status.'

Establishment of Majlis Ansrullah

Early Periods and its Aims and Objectives

(By Maulana Mohammad Karam Deen Shahid)

Translation by Saghir Ahmad

Allah Almighty in the Holy Qur an says:

"O ye who believe! Be helpers of Allah, as said Jesus, son of Mary, to his disciples, 'Who are my helpers in the cause of Allah? The disciples said, ' we are helpers of Allah. (61:15).

Almost two thousand years ago, Majlis Ansarullah was established by a messenger of Allah when Jesus, son of Mary, with Allah s commandment asked his followers "Who would be his helpers in carrying out the tasks of Allah s religion?' One Jama at (group) obeying the command of Allah s messenger responded by saying *'we are the helpers of Allah* . This was an incident of the past but when Allah through His last prophet and Cheiftain of all Prophets, Hadhrat Muhammad (pbuh) asked once more *'Be helpers of Allah* and imposed one condition as a minimum requirement, that to be *Ansars* (helpers) of Hadhrat Mohammad (pbuh), they should have at least the same standard and attributes as of those of Ansars of Jesus, son of Mary.

The study of history from this aspect shows that followers of Jesus, son of Mary, persistently protected their faith for three hundred years and offered sacrifices for the spread of their religion. Their patience, steadfastness and determination were appreciated by Allah. Their long period of sacrifices and sincerity are described in Sura Al-Saff of the Holy Qur an. Although Hadhrat Isa (as) was sent only for a particular area and to a specific nation, the sacrifices made by his followers were immense, whereas Hadhrat Mohammad (pbuh) was sent for the whole of mankind and all the nations on this planet.

In the verse quoted above, an important issue is highlighted that whenever there is something of great value, it would require immense sacrifices to protect it. Moreover attention is drawn towards this matter to those *'O ye who believe* that when they take vow of *'we are helpers of Allah* then they must keep sight of the sacrifices of the *Ansars* of Jesus, son of Mary, because to be in the Majlis Ansarullah of Hadhrat Mohammad (pbuh) demands much greater sacrifices then the sacrifices offered by Majlis Ansarullah of Jesus, son of Mary. This will enable you to fulfil the promises you have made to be Ansars of Allah.

History is witness to this, that the message given in sura Al-Saff to the Muslims of the early days was fulfilled by them with great honour and dignity. The promise made by the Ansars of Hadhrat Mohammad (pbuh) that they will fight in front of him, fight at his rear, fight on his right side as well fight on his left side so the enemy could only reach him over their dead bodies shows their determination and faithfulness towards Hadhrat Mohammad (pbuh). For that reason his faithful and sincere followers generated a great revolution in less then half a century, which the disciples and followers of Jesus, son of Mary, could not produce in three hundred years.

It is now two thousand years since the passing away of Jesus, son of Mary, and the period through which we are passing through now is the blessed age of the Messiah of Hadhrat Mohammad (pbuh). This requires the comparison of the Ansars of the Messiah of Prophet Moses and the Ansars of the Messiah of Prophet Mohammad to be presented to the world. From this aspect, we should evaluate the level and standard of the sacrifices we (Ansars of Promised Messiah) make and it necessitate the fulfilment of all the requirements to be in the fold of Majlis Ansar of the Messiah of Hadhrat Mohammad (pbuh). Because the period of Hadhrat Mohammad s Messiah extends till the day of judgement and his territory is spread over the entire universe. He was sent Messiah and Mehdi for all the nations of this world. We should therefore assess our responsibilities in order to fulfil commitments we have made to be Ansar of Ahmadiyyat.

Establishment of Organisation of Majlis Ansarullah and its Early Days

Those who joined Ahmadiyyat at the hands of the Promised Messiah were all his Ansars, but the name "*Ansarullah*' has also been associated for a special group of the Promised Messiah s Jama'at. In the history of the Jama'at, there have been various phases for those associated with the name *Ansarullah*. One phase was in the early days of Promised Messiah in the form of his companions (may Allah be happy with them). Another one is specifically associated with the name *'Ansarullah* , which was started in 1911 by

Hadhrat Mirza Bashir Ud-Din Mahmood Ahmad with the approval of Hadhrat Khalifatul Masih I. For that, Hadhrat Mirza Bashir Ud-Din Mahmood Ahmad (may Allah be happy with him) published an article in Al-Badar newspaper with the title '*we are the Ansar of Allah* , inviting the members of the Jama at to join the '*Anjuman Ansarullah* (Organisation of Ansarullah). The fundamental aim of this organisation was to strengthen the association of members of the Jama at with Khilafat, develop the approach of unity in the Jama at and make preaching Islam more effective and wide spread. The very first person to become the member of this organisation was Hadhrat Khalifatul Masih I.

Second Phase of Ansarullah

Hadhrat Mirza Bashir Ud-Din, Khlifatul Masih the Second, established a children s organisation in 1926 with the name '*Anjuman Ansarullah* , the basic objectives of which was to:

- Reform and train *(Taleem-o-Tarbiyyat)* of the new generation
- Inspire them for the cause and service of Islam
- To train them in such a way that they could fulfil their obligations and responsibilities successfully in future.

Hadhrat Khilafatul Masih II, Musleh Mau'ood, used to take the training classes of the children of this *Anjuman* personally and provided them with useful advice and instructions. Key points of Hazoor s advice to the young members of this Anjuman were:

- Every member must remember by heart, Ayat-tul Qursi and the last three suras of the Holy Qur an *(Al-Ikhlas, Al-Falaq and Al-Nas)*.
- Every night before going to bed, they must recite these verses of the Holy Qur an three times.
- Also every member of the *Anjuman Ansarullah* must keep the following three books; The Holy Qur an, Riaz-ul Saleheen and Kashti-e-Noah.
- Every child over the age of 15 years must recite *four Rakoohs* of the Holy Qur an and two pages of Kashti-e-Nuh every day without fail.

Third Phase of Ansarullah

Hadhrat Musleh Mau'ood, Khalifatul Masih II, with his God given wisdom and farsightedness, established the following auxiliary organisation of the Jama at with the object of maintaining righteousness and being God fearing:

Lajna Imaillah was established first (ladies organisation)

- Then for the training and reform of children and youth of the Jama at, Majalas Atfalul Ahmadiyya and Khuddham-ul Ahmadiyya were formed.
- After the establishment of the above organisation, Majlis Ansarullah was formed on 26 July 1940 and this was announced in Hazoor s Friday sermon.

Hadhrat Maulawi Sher Ali was appointed Majlis Ansarullah s first President and Hadhrat Maulawi Abdul Raheem Dard (MA), Hadhrat Chaudhri Fateh Mohammad Siyal and Maulawi Farzand Ali Sahib were appointed Secretaries of the organisation. Hadhrat Musleh Mau'ood instructed them that any Ahmadi living in Qadian over the age of forty years must be included in this organisation. Any members of this age group living outside Qadian were given the option of joining the organisation. It was however made compulsory that for any one who was to hold the office of president or secretary general of the Jama at must be a member of the auxiliary organisations of Khudamul Ahmadiyya or Ansarullah. In this way the organisation of Ansarullah was formed and gradually its scope was widened to an extent that its branches were established all over the world with the spread of Ahmadiyyat.

The first local Ijtema of Majlis Ansarullah was held in Aqsa mosque in Qadian on 25 December 1941 under the chairmanship of Nawab Chaudri Mohammad ud-Din. A permanent office of Majlis Ansarullah was opened in January 1943. On 13 January 1947, Hadhrat Maulawi Sher Ali Sahib passed away and Hadhrat Khalifatul Masih the II appointed Hadhrat Chaudri Fateh Mohammad Sahib Siyal as his successor. After the partition of the Indian Sub-continent and creation of an independent Pakistan, the Jama at s headquarters moved t(Pakistan. In 1950 Hadhrat Musleh Mau'ood appointed Hadhrat Sahibzada Mirza Aziz Ahmad Sahib as the next president of Majlis Ansarullah.

When Hadhrat Sahibzada Mirza Nasir Ahmad Sahib (who later became Khalifatul Masih III) became a Nasir, Hadhrat Khalifatul Masih II appointed him the president of Majlis Ansarullah in 1954. Soon after becoming the president of the Majlis, Hadhrat Sahibzada Mirza Nasir Ahmad Sahib paid attention towards holding annual Ijtimas and ensuring to make them effective. In addition to central Ijtimas, further ijtimas were organised at the district and local levels. For creating the spirit of competitiveness among various *Majalis* (branches), a flag-awarding system to the best performing majlis was introduced. Also the photographs of the living companions of the Promised Messiah at that time were obtained and recordings were made in their own words of the life and pious character of the Promised Messiah so that the future generations could be introduced to the seerat of the Promised Messiah so that they could benefit from these blessed messages.

Other key steps taken by Hadhrat Sahibzada Mirza Nasir Ahmad Sahib:

- Annual Budget of Majlis Ansarullah was prepared
- Rate of Majlis chanda for the members was prescribed.
- Central Majlis-e-Shura was formed.
- Central office of Majlis Ansarullah was built
- Various office bearers were appointed to improve the performance of Majlis.

Aims and Objectives for the Creation of Majlis Ansarullah

The aims and objectives for the creation of Majlis Ansarullah are explained in the oath of Ansarullah and they are:

- To Strengthen Islam and Ahmadiyyat
- To struggle for the protection of institution of Khilafat and to be prepared for any sacrifices required
- To ensure future generations remain attached with the institution of Khilafat

This is such a tremendous and enormous task, which requires firm commitment and great zeal.

The most important demand of the day, from a religious point of view, is *Dawat Ilallah* (invitation towards Allah) and the Khulafa of Ahmadiyyat have always been reminding the members of Ansarullah about the oath of their organisation (striving for spreading and strengthening the cause of Islam and Ahmadiyyat). So from this aspect, the demand towards Dawat Ilallah is aimed at Ansarullah and the exemplary lives of Allah s Prophets make i absolutely clear that the prophethood had normally been bestowed upon them at the age of 40 years. Their key task had been Dawat Ilallah (inviting others towards Allah). Therefore it is the responsibility of members of Majlis Ansarullah to fulfil their obligation of Dawat Ilallah.

As stated above, one of the key objects for the establishment of Majlis Ansarullah was to keep working for strengthening and spreading the message of Islam and Ahmadiyyat and the second most important aim was to train and reform (*Taleem-o-Tarbiyyat*) the younger generation.

The founder of Majlis Ansarullah, Hadhrat Khalifatul Masih II, highlights these issues in the following message:

"The great responsibility of Ansarullah is the purification of their inner souls and to reform the environments around them. If Ansarullah succeed in this task, it can then be expected that the promises made by Allah Almighty with the Promised Messiah can be accomplished through Ansar of Ahmadiyyat. It is very important that the process of Tarbiyat in Jama at Ahmadiyya continues generation afte generation because this is the only way Allah will make Islam a dominant force in the world. If however we fail to train the next generations, then untrained generation can not be the true guarantors oj achieving the desired objectives in spreading the cause of Islam. Prophet Moses was given revelation of the promised land but when his followers could not offer the required levels of sacrifices, which were expected of them, then Allah put off His promise for another forty years and deprived that generation oj the fruits of that promise. It was the second generation which acquired the level of training and self-reform needed to succeed and the promise of the holy land was fulfilled through them. It is therefore absolutely essential that we should never forget and be careless about the tarbiyat of our future generations (Al-Fazal,18 September 1962).

May Allah enable us all to fulfil our responsibilities in a manner so that we could share the bounties of Allah. Amen.

Goodness For The Sake Of God

By Muhamad Ikram Dar, Cardiff

Although man often stumbles and makes mistakes, but since his essence is basically based on righteousness, we can say that generally the majority of people employ their lives in righteousness. For example, most of us treat our parents and other relatives in a good and kind manner and are usually honest in matters of give and take. Some people do good deeds to merely please Allah while others do so in order to satisfy the whims of their friends.

But the fact is that we should perform good deeds only to please God because He wishes us to behave in a befitting manner towards our fellow beings. If we do so, then the importance and result of our actions and deeds will definitely increase compared to the ordinary and day to day actions.

The Promised Messiah says, *"Do not worship Allah with worldly conditions of pleasure in mind, but worship Him merely because we owe this to our Creator, even if this worship becomes your whole life and the object of your deeds should be that your Creator is well pleased with you. Anything less than this is a place of doom'.*

Those who understand the importance of religion know that every action undertaken in the cause of God and done under His guidance becomes the object of religion and they are always inclined towards good deeds and in this way they become closer to God, thereby earning His pleasure.

We notice that brotherly love brings people closer together and they tend to refrain from committing bad deeds. Love is also very instrumental in winning the hearts of people and if we try to win others hearts without showing love, then this will not prove to be very long lasting. The fact is that the betterment of society only lies in brotherly love and is certainly not on feelings of hatred. The third Khalifa, Hadhrat Mirza Nasir Ahmad (may Allah be pleased with him), gave us the slogan *"Love for all, hatred for none'* - if we were to follow this both in letter and spirit, then we would certainly love everybody irrespective of their race, colour, religion or culture and life would become very peaceful and harmony would prevail throughout the world.

The Second Khalifa, Hadhrat Mirza Bashiruddin Mahmood Ahmad (may Allah be pleased with him), in explaining the importance of love says, *"Love is the strongest force and it prevails over everything else. All the prophets of God came into the world with the message of love and they never abandoned this tool; it was only through love that they overcame the shackles of jealousy, hatred, rancour and enmity in man'.*

Even God says, "Love surpasses all My other attributes'. This is why that even the suffering in hell will not be for ever and will eventually be overcome with God's Love and Mercy and the dwellers of hell will finally enter paradise.

Therefore love is a very potent and strong force and this force can also be demonstrated amongst God's creation. There are many powerful and arrogant people in this world, but once they are gripped with the power of love, they have no choice but to succumb to it and they forget their evil ways and deem it an honour to follow the right and straight path.

If we consider on our own creation, then it is certainly not difficult to understand that had our parents and near relatives not looked after us when we were young and helpless, then our survival would have been doomed. It was only the love of our parents that supported us and they fulfilled all our physical requirements at that tender age. When a baby grows up into a man or woman, then it too needs the support and love for their survival. We all need the love and affection of others and this is very essential for the emergence of a peaceful society. Hatred can never foster a good and harmonious society and if someone harbours hatred in his/her heart, then he/she can neither give nor receive love from the society.

May Allah enable us all not only to instil love in our hearts, but also to impart it to others. Amen.

Majlis Ansarullah UK Q&A Sessions

Majlis Ansarullah UK has conducted a series of Regional Question and Answer Sessions for Tabligh in recent weeks.

On Saturday 3rd March the Bait-ul-Futuh Region organised its event at the St. Barnabus Community Centre in Mitcham. The proceedings, which were chaired by Sadr Ansarullah UK Mr Chaudhry Waseem Ahmad, began at 1.30 p.m. with the recitation of Holy Quran by Mr Safraz Ahmad. This was followed by its English rendering given by Mr Muzaffar Mansoor. Naib Sadr Mr Waleed Ahmad then gave an introduction to the Jamaat after which Maulana Ata-ul-Mujeeb Rashed spoke on the subject of 'Islam - a Religion of Peace'. This was followed with questions from the floor. The meeting concluded at around 3.30 p.m. after which lunch was served. Attendance of non-Ahmadi guests was 41.

A week later on 10th March another Q&A session was convened, this time by the London Region. It was held at the Southfields Community College. The topic of the afternoon was 'Islam a teaching of peace or terror?' and the event was chaired by Sadr Ansarullah UK, Chaudhry Waseem Ahmad. The function was well attended and attracted some 200 people of whom 71 were non-Ahmadi guests. Proceedings began just after 4.15 p.m. with a recitation from the Holy Quran by Mr Mubarak A Shahid. This was followed by its English translation given by Mr Fazal Ahmad after which Mr Waleed Ahmad presented an introduction to the Jamaat. This was followed by Imam Sahib's illuminating address on the topic of the afternoon after which questions were taken from the floor. All of the sixteen questions posed were of a high quality that reflected the standard of the guests invited and were comprehensively answered by Imam Sahib. After this Seargent John Hubbard presented a vote of thanks and the meeting was brought to a close with a silent prayer led by Imam Sahib.

The East Region held its tabligh Q&A session on Sunday 11th March at the Abbey Community Centre in Barking on the topic of 'Islam – A Message of Peace'. Sadr Sahib Ansarullah UK, Mr Chaudhry Waseem Ahmad chaired the event which was attended by 33 non Ahmadi guests. It began at 6.40 p.m. with a recitation from the Holy Quran by Mr Kaleem Tahir. The verses recited were given its English rendering by Dr Naeem Ahmad after which Regional Nazim East Mr Mubashir Siddiqi gave a welcome address. Naib Sadr UK Mr Waleed Ahmad then presented an introduction to the Jamaat after which Maulana Ata-ul-Mujeeb Rashed addressed the 200 strong audience on the subject of the evening. Questions were taken from the floor afterwards and all 17 were dealt with by Imam Sahib. University Lecturer, Mr David Derrington from the guests expressed his appreciation of the event after which Regional Ameer Mr Fazl-ur-Rehman Sahib gave a vote of thanks. Imam Sahib then brought the session to a close with a silent prayer. On Saturday 17th March, a question and answer session was organised by the South Region at Bait-us-Subhan in Croydon. The proceedings, which were chaired by Sadr Ansarullah UK Chaudhry Waseem Ahmad, began promptly at 4.00 p.m. with a recitation from the Holy Quran. This was by Chaudhry Mansoor Ahmad and the translation was read out by Mr Nasir Orchard. Mr Waleed Ahmad, Naib Sadr Ansarullah then welcomed the audience and gave an introduction to the Jamaat. Imam Sahib next spoke for nearly 40 minutes on the topic of 'Islam – its meaning for modern man'. Questions were then taken from the floor and ably answered by Imam Sahib. Regional Ameer Mr Naseem Butt delivered a vote of thanks and the meeting was brought to a close with a silent prayer at 6.20 p.m. led by Imam Sahib. Attendance of non-Ahmadi guests was 46.

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